

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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AN ADDRESS

DELIVERED BY PRESIDENT GEO. A. SMITH, IN THE NEW TABERNACLE, SALT
LAKE CITY, OCTOBER 8TH AND 9TH, 1868.

(Reported by David W. Evans.)

The circumstances by which we are surrounded are such as to cause feelings of no ordinary character. In all the Conferences held hitherto, in this city and in Nauvoo, we have enjoyed the society of our late lamented President, Heber C. Kimball; and his being called away from a useful field in which he had long labored, should remind us that each of us, at any moment, may be called to close our career here for time, and to await our reward in the resurrection. We can but rejoice that our brother, in his long life and labors in the Church, was a pattern of humility, faith and diligence, and was instrumental in the hands of God in bringing many thousands to a knowledge of the truth. The blow which has fallen upon us in being deprived of his company, counsel and instruction, should remind us of the necessity of diligence in the discharge of all our duties, that, like him, we may be prepared to inherit cele-

tial glory, and to associate with Joseph and Hyrum Smith and David Patten, and the martyrs who have gone before.

The incidents that have been brought to our notice by our brethren who have spoken during the Conference, give rise to a series of reflections in relation to our early history as a people, which, I presume, it would be well for us all to review. There are some in this Territory who have been in the Church thirty-six, thirty-seven, or thirty-eight years, but a great many of the people have been in only a few years. A very large portion of our population have been reared here, and consequently a brief sketch of the early incidents of our history may not be unprofitable to any.

When Joseph Smith took the plates of Mormon from the hill Cumorah, he was immediately surrounded by enemies, and though he was a young man of unexceptional character, he was compelled to go from place to place,

while translating the work, to avoid persecution. The press and the pulpit denounced him as an imposter and his followers as dupes. As soon as he preached the doctrine of baptism for the remission of sins, and organized a Church of six members, he was arrested and brought before a magistrate, honorably discharged by him, and immediately arrested again and hurried into an adjoining county, where he was insulted, spit upon, and kept without food during the day, and then given crusts of bread and water. The next day he was taken before magistrates who, after a rigid examination, found no fault in him. A mob resolved to "tar and feather" him, but through the instrumentality of the constable, who previously treated him roughly, but who now became his friend, he made his escape in safety. All these proceedings were instigated by clergymen and professors of religion in high standing. A similar spirit of persecution was manifested in a greater or less degree in every place where the Gospel was proclaimed, not only against Joseph Smith, but also against other Elders who preached the word.

This system of persecution continued, especially in the shape of vexatious law suits, numbering some fifty in all, up to the day of his death, and in all of which a most vicious and vindictive spirit was manifested outside of judicial questions. In every case he was honorably acquitted, and upon the charge of treason upon which he was detained in Carthage jail, when murdered, he had not even been lawfully examined before a magistrate. In all these trials except one he had been before persons religiously opposed to him—his enemies were his judges—and all this while every act of his life was prompted by a firm desire to do good to his fellow men—to preach the gospel of peace—to magnify the high and holy calling he had received from the Lord and thereby lead back to the ancient faith of Jesus Christ his fellow beings who had fallen into darkness.

Vexatious law suits not accomplishing the work to the satisfaction of the persecutors of the Saints, mob violence was resorted to, as being more

effective. On the 25th day of March, 1832, in Hyrum, Portage Co., Ohio, Joseph Smith was dragged from his bed and carried to the woods, daubed with tar and feathers, and otherwise ill-treated. The following is his account of the outrage:

"On the 25th of March, the twins before mentioned, which had been sick for some time with the measles, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me, I had better lie down on the trundle bed, and I did so, and was soon after awoke by her screaming 'murder!' when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows, which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew, I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horse laugh, muttered: 'Ge, gee, God damn ye, I'll fix ye.'

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead. I began to

plead with them, saying, "You will have mercy and spare my life, I hope," to which they replied, "God damn ye call on your God for help, we'll show ye no mercy;" and the people began to show themselves in every direction; one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right and went on about thirty rods further, about sixty rods from the house and thirty from where I saw Elder Rigdon, into the meadow, where they stopped, and one said "Simonds, Simonds," (meaning I suppose, Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: "Ain't ye going to kill 'im, ain't ye going to kill 'im?" when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had all the time done) lest I should get a spring upon them. They went and held a council, and, as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned after a while when I learned they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked. One cried, "Simonds, Simonds, where's the tar bucket?" "I don't know," answered one. "where 'tis, Eli's left it." They ran back and fetched the bucket of tar, when one exclaimed, "God damn it, let us tar up his mouth;" and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not, and they cried out, "God damn ye, hold up yer head and let us give ye some tar." They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar, and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out: "God damn ye, that's the way the Holy Ghost falls on folks."

They then left me, and I attempted to rise, but fell again. I pulled the tar away from my lips, so that I could breathe more freely, and raised myself up, when I saw two lights. I made

my way towards one of them, and found it was Father Johnson's. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood; and when my wife saw me she thought I was mashed all to pieces, and fainted. During the affray abroad, the sisters of the neighbourhood had collected at my room. I called for a blanket, they threw me one, and shut the door. I wrapped it around me and went in." History of Joseph Smith, *Mill. Star*, vol. 14, page 148.

I will add that the exposure of the child above referred to, to the night air caused its death. This murdered child was doubtless the first martyr of the last dispensation.

In a revelation given Sept. 1831, the Lord said, "It is my will that the Saints retain a strong hold in the land of Kirtland for the space of five years."

The Saints owned several farms in Kirtland. Mr Lyman, a Presbyterian, also owned a grist mill there, and many of us got our grinding done at his mill, although our brethren owned mills two or three miles distant. We had commenced building the Kirtland Temple. A portion of the city site had been surveyed, and many of the Saints who had recently come in were building houses on the lots. Mr Lyman associated himself with a combination to starve us out. The authorities proceeded to warn all the Latter-day Saints out of the township, and formed a compact not to employ us or sell us grain, which was scarce at the time. Mr Lyman had 3,000 bushels of wheat, but refused to let us have it at any reasonable price, and it was believed we were so destitute of money that we would have to scatter abroad. The warning out of town was designed to prevent our becoming a township charge, the law of Ohio being that if a person, who had been warned out of town, applied for assistance, he was to be carried to the next town and so on till he was taken out of the State or to the town from which he formerly came.

We were obliged to send fifty miles for grain, which cost us one dollar and six cents per bushel delivered in Kirtland. Mr. Lyman's grain remained unsold and his effort to starve us taught

us better than to longer patronize his mill, although it cost us the trouble of going two or three miles to mills belonging to our brethren. We built a magnificent temple and a large city. We paid our quota of taxes and we were as noted and remarkable for our industry, temperance, thrift and morality there, as our people are at the present day. We also patronized a Mr. Lyon, who was a gentlemanly outside merchant, but the moment he got an opportunity he united with our enemies to oppress us.

We sent our children to school to Mr. Bates, a Presbyterian minister, who soon after went into court and bore false witness against the Elders, and further testified on oath that every "Mormon" was intellectually insane. This lesson did admonish us not to longer intrust the education of our youth to canting hypocrites.

For several years we had used the paper of Geauga Bank at Painesville, as money. A loan of a few hundred dollars was asked for by Joseph Smith, with ample security, but was refused, and Elder Reynolds Cahoon was told they would not accommodate the "Mormon Prophet," although they acknowledged the endorsers were above question, simply because it would encourage "Mormonism." So much of their specie was drawn by Joseph Smith, during the three succeeding days, as greatly improved their tempers, and they said to Elder Cahoon, "tell Mr. Smith he must stop this, and any favor he wants we are ready to accord him."

Subsequently application was made to the Legislature of the State for a bank charter, the notes to be redeemed with specie and their redemption secured by real estate. The charter was denied us on the grounds that we were "Mormons," and soon a combination of apostates and outsiders caused us to leave Kirtland, the most of our property unsold; and our beautiful Temple yet remains a lasting monument of our perseverance and industry. The loss sustained through this persecution was probably not less than one million dollars.

MISSOURI.

On the 20th day of July, 1831, at Independence, Jackson county, Joseph Smith set apart and dedicated a lot as

the site of the Temple of the centre stake of Zion, ground having been purchased for this purpose, and it still is known as the "Temple lot." The Saints entered lands in different parts of the county, built houses, opened farms, constructed mills, established a printing office (owned by W. W. Phelps & Co., and the first in Western Missouri), and opened a mercantile establishment, the largest in the county, owned by Messrs. Gilbert & Whitney.

In July, 1833, a mob was organized by signing a circular, which set forth that the civil law did not afford them a sufficient guarantee against the "Mormons," whom they accused of "blasphemously pretending to heal the sick by the administration of holy oil," and, consequently they must be either "fanatics" or "knaves." Under the influence of Methodist, Baptist and Presbyterian ministers, they tore down the printing office of the *Evening and Morning Star*, which cost some \$6,000. They stripped and tarred and feathered Bishop Partridge and Elder Charles Allen, and seized several other Elders and cast them into prison, compelled Gilbert & Whitney to close their store, and soon after broke it open and scattered their goods to the four winds. They tore down twenty houses over the heads of the inmates, and whipped and terribly lacerated with hickory whips many of the Elders, killed Andrew Barber, and severely wounded many others; robbed the houses of their property, and finally expelled fifteen hundred people from the county. They also destroyed some 216 dwellings, and much of the land, being valuable timber land, became public plunder. The Saints were robbed of most of their horses, cattle, implements of husbandry, etc. The total loss in these transactions is estimated at half a million dollars.

"Horrible to relate, several women thus driven from their homes gave birth to children in the woods and on the prairies, destitute of beds or clothing, having escaped in fright. It is stated on the authority of Solomon Hancock, an eye witness, that he, with the assistance of two or three others, protected one hundred and twenty women and children for the space of ten days, who were obliged to keep them

selves hid from their pursuers, while they were hourly expecting to be massacred, and who finally escaped into Clay county, by finding a circuitous route to the ferry."

They could be traced by the blood from their feet on the burnt prairie. This occurred in the month of November, and is a specimen of the kindness that law-abiding Latter-day Saints received at the hands of those who had power over them. The Saints were so law abiding that not a single process had been issued against any member of the Church in Jackson county up to the organization of the mob, although all the offices, civil and military, were in the hands of their enemies.

Prominent in these cruelties as actors and apologists were the Reverends Isaac McCoy and D. Pixley, the former a Baptist and the latter a Presbyterian missionary to the Indians.

• CLAY COUNTY.

The arrival of the Saints in Clay County was a blessing to the inhabitants, who had just opened small prairie farms and planted them with Indian corn, much of which was unharvested. They had cattle on the bottoms and hogs in the woods. The majority of the people received the Saints with gladness and gave them employment, and paid them in corn, pork and beef. The wages were low, but sufficient to supply the more pressing wants of the people. From time to time Joseph Smith forwarded money from Kirtland to Bishop Partridge to supply the most needy. The mob in Jackson Co. sent committees to stir up the feelings of the people of Clay against the Saints. For some time their oft repeated efforts to do so were unsuccessful. Parties of the mob would come over from Jackson and seize our brethren and inflict violence upon them. The industry of our people soon enabled them to make some purchases of land, and then their numbers were increased by arrivals from the east. The mob of Jackson Co. continued their endeavors to stir up dissatisfaction among the people of Clay Co. against the Saints. At length the citizens of Clay Co. held a public meeting and requested the "Mormons" to seek another home, when the Saints located in the new

county of Caldwell, which contained only seven families, who were bee hunters. As the county was mostly prairie their business was not very profitable, and they gladly embraced the opportunity of selling their claims.

Caldwell Co., being nearly destitute of timber, was regarded by the people of upper Missouri as worthless. Every Saint that could raise fifty dollars entered forty acres of land, and there were few but what could do that much, while many entered large tracts. The Saints migrated from the east and settled Caldwell in great numbers.

In three years they had built mills, shops, school, meeting and dwelling houses, and opened and fenced hundreds of farms. Our industry and temperance rendered our settlements the most prosperous of any in Missouri, while they embraced all of Caldwell, most of Davis, and large portions of Clinton, Ray, Carroll and Livingston counties, when the storm of mobocracy was again aroused and aided by the Governor of the State, Lillburn W. Boggs, who issued the order expelling all the Latter-day Saints from the State under penalty of extermination. This caused the loss of hundreds of lives through violence and suffering. Houses were plundered, women were violated, men were whipped, and a great variety of cruelties inflicted, and a loss of property amounting to millions was sustained, while any one that would renounce his religion was permitted to remain.

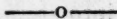
Joseph and Hyrum Smith, Alexander McRae, Lyman Wight and others were for several months thrust into prison, and in one instance, while there, were fed on human flesh and tantalized with the inquiry, "How they liked Mormon beef"—it being the flesh of some of their murdered brethren.

The Lord softened the hearts of the people of Quincy, Illinois, and while the hundreds of Saints were fleeing over the snow-clad prairies of Missouri, not knowing where to go, the people of Quincy were holding public meetings, raising subscriptions and adopting measures to give the fugitives employment and succor, for which our hearts overflow with gratitude.

[TO BE CONTINUED.]

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TWO WAYS.



Those nations who consider themselves the most advanced and enlightened in matters of political economy and statesmanship, have come to the conclusion that there is only one satisfactory system of ruling a nation, and that is by what is termed the balance of power; by so balancing nations, and parties in a nation, that a very little thing turns the scale, and the party in power can only move along through a gauntlet of the fiercest, bitterest, most rancorous opposition. This opposition at times is so severe and so formidable, that there is actually a dead lock in the affairs of state, and the party "in power" can do nothing which the party "out of power" will not allow.

It is urged that this system of balances and checks is essential to the preservation of the government from despotism. Perhaps it is among many people, who will be always going to one extreme or another, unless their fellows hold them back, and by continued lugs and nudges and jostlings keep them in the right track, or somewhere near it. The suggestion, however, will force itself upon one's mind, that people who need so much looking after and pulling and pushing and forcible guiding and direction, must be very poor hands at the work of government, and, if they are the best that can be found, so much the worse for humanity.

Let us look at the matter in another light. Rulers who approximate in any wise towards excellence are frequently called fathers of their country. To complete the simile, the country must be their families. Now only to think of the head of a family being unable to do anything, to make any move, by reason of half his family saying to his proposition yea, and the other half nay! It would be ridiculous. Yet it would be no more ridiculous than it is for a nation to come to a dead lock when the ministry and the opposition are of about equal weight and influence, and like two well matched teams, hitched to a wagon, one at front and the other at

rear, and each pulling away for dear life against the other. The system is preposterous, looking at it from such a stand-point.

The world knows of two systems of government—that of despotism, and that of balances and checks. There is a third, more delicate than either, and far superior to either, yet, for those very reasons, fit only for adoption among good men and true, because of its great liability to abuse, and abuse destroys its efficacy, converting its machinery into an instrument of tyranny. That third system is the system of righteousness and unanimity. If, instead of a nation being divided and opposed, as is the case under the system of balances and checks, it were unanimous in its movements, how much could be accomplished, because of the energies, time, and means which would thereby be economized, and applied in the right direction. All thereby could work to the general advantage, and it would be daily manifest how true it is that union is strength.

As a general, almost universal thing, the world cannot distinguish practically between the ideas of unanimity and despotism. Unanimity refers to the whole people. Despotism specially to the rulers. Unanimity is for the general welfare. Despotism for the aggrandizement of the ambitious and unscrupulous few at the expense of the people. Unanimity implies voluntary submission, despotism implies involuntary subjection.

The system of rule which the Latter-day Saints aim to introduce and establish is not despotism. Their desires, exertions, and prayers are to the contrary. But it is unanimity, as Jesus said, when upon the earth—Be ye one with me, as I am with the Father; except ye are one, ye are not mine.

That this unanimous system of rule shall one day prevail all over the earth, is foreshadowed plainly enough in the Scriptures, where they speak of Him ruling whose right it is to rule; if Jesus were lifted up he would

draw all men unto him; that unto him every knee shall bow and every tongue confess, &c.

Now, as this unanimity will one day become universal, there must be a time when it shall have a commencement. And what time more appropriate than now? Other systems have been tried and have failed. They have been weighed in the balances and found wanting. Good as is the system in operation in the United States, and it is generally esteemed the best, there are serious defects inherent in it. It does not preserve peace in the nation. It does not preserve union nor harmony. It does not hold the nation well together. It does not produce a minimum of crime. It does not abolish poverty of the masses and the prostitution of woman. It does not economize the energies and abilities of the people

and the material resources. There is too much wickedness and waste in the existing system. It does not control the exertions of all for the good of the whole. It does not secure life and virtue. Complicated and exact as are its checks and its balances, it does not prevent despotic monopoly and frightful public corruption. It is almost powerless in social and moral matters. Hence the necessity for something still better, something calculated to bring about all these advantages which the systems in the various nations have not yet done, and which they manifestly are incompetent to do.

Perhaps that something which the best among men feel conscious is lacking among the nations, is near at hand. Let us wait and see. But do not let us oppose ignorantly or maliciously. All things will work together for good.
—*Salt Lake Telegraph.*

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."—JOHN.

PERVERSIONS TO THE CHURCH OF ROME.—The *Tablet* boasts of the proofs of sincerity and strength of principle given by recent converts to the Church of Rome in the renunciation of great advantages in order to join that communion. The Rev. Mr. Pye, the son-in-law of the Bishop of Oxford, who has just seceded to Rome, gave up a prebend and a rich family living; and the *Tablet* states that the Rev. J. M. Bellow has resigned an incumbency the value of which is estimated at £1000 a year. On the same authority we learn that Captain Pye has followed the example of his relative, and was received into the Church of Rome on Sunday, Nov. 1st. We are further told that in one month of the present year 104 persons were received into the Church of Rome in London alone.

THE WAY TO ROME.—The Roman Catholic journals are parading an extraordinary letter which an English clergyman, the Rev. T. W. Mossman, has written to Dr. Newman. Father Newman had publicly set forth his reasons for denying all validity to Anglican orders, and thereby awakened Mr. Mossman's anxieties. In the course of a letter to the Roman Catholic disturber of his peace, Mr. Mossman writes—"I know something of the troubles of this distracted English Church; and I feel strongly that these terrible distractions are to be healed, not by Anglican priests coming to a belief that they are only laymen—even if it be unbaptized laymen—but by their believing in their priesthood, and acting upon it. And then, when they do this, I feel sure that, in God's own time, it will come to pass that Anglicans will also see that it is God's will that they should submit to the Holy Apostolic See, and that it is their duty as well as their privilege to be in communion with that bishop who alone is the true successor of Peter, and, by Divine providence, the Primate of the Catholic Church. The lurid, murky flame of Protestantism, kindled in the 16th century, is rapidly becoming quenched; and the true light of the Gospel, which twice before came to England from Rome, is once more beginning to beam upon us from the Eternal City, where the Prince of the Apostles and the Doctor of the Gentiles shed their blood."

Mr. Mossman was ordained a priest of the Church of England by the Bishop of Lincoln in 1850.—*Daily News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 28, 1868.

THE TESTIMONY OF EARTHQUAKES.

"THERE are earthquakes 'in divers places,'" says the *Times*, one of the leading journals in the world, at the commencement of an article that we republished in the MILLENNIAL STAR, No. 47, for the information of our readers. More than eighteen hundred years have passed away since the Son of God, foretelling to His disciples concerning the events that should precede His second coming, said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places." The pages of history and the journals have borne, and are bearing, a faithful testimony of the truth and of the fulfilment of this divine prophecy in their yearly and weekly records of the events that have been and are taking place upon this earth from the days that this remarkable prophecy was uttered until now. Of late years earthquakes are becoming so numerous that they excite the attention of the wisdom of the wise who are constrained to admit that "there are earthquakes in divers places."

But there is another prophecy also being fulfilled which they are not so prone to acknowledge. There is another testimony, in connection with the testimony of earthquakes, that assigns a reason for their frequency; a testimony against which the journals strive to close their columns, and upon the people who faithfully testify by their words and their actions this all-important fact, do they heap every opprobrium to nullify, if possible, the force of their testimony; while they have gladly published the refuge of lies, they have shrunk from admitting the probability of the truth of this testimony, that the Gospel of the kingdom is being preached for a witness. It is recorded that Jesus Christ foretold, on the same occasion that He uttered "there shall be earthquakes in divers places," "And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come."

In the year of our Lord 1827, it pleased the Eternal Father, through His Son Jesus Christ, to again communicate with His children upon the earth, in fulfilment of the prophecies which He had beforetime uttered by the mouths of His holy Prophets, and which have been handed down to us in the Bible and the Book of Mormon. Joseph Smith was chosen to be the instrument through whom it pleased our heavenly Father to restore the "Gospel of the kingdom;" choosing such other witnesses as seemed good in His sight, He restored the keys of the kingdom and the holy Apostleship to the earth. The Prophet Joseph Smith faithfully testified to this fact, as also did the witnesses whom God chose, calling upon all the inhabitants of the earth, whether king

or peasant, high or low, rich or poor, bond or free, to receive and obey the heavenly message. Many joyfully received the glad tidings, and willingly obeyed the commandment of the Lord to repent and be baptized—for the message was alike to priest and people—who, when they had thus been obedient, received the gift of the Holy Ghost, the Spirit of revelation, upon which rock Jesus Christ built His Church, and promised to all they should receive upon rendering obedience to His commandments. Thus they were able to testify, having the highest assurance from heaven, that the mission of Joseph Smith was from God. The Prophet, in the midst of soul-trying difficulties and persecutions, faithfully bore his testimony and sealed it by his blood when he was martyred in Carthage for the truth and the testimony of Jesus. Hundreds and thousands, who have received the "gospel of the kingdom" and been obedient to the word of the Lord, have faithfully testified to the truth of Joseph's divine mission and of the restoration of the Gospel, and in obedience to the Divine counsel "it becometh every man who hath been warned to warn his neighbor."

These disciples of Jesus Christ have also joyfully submitted to the spoiling of their goods, being smitten and driven, leaving houses, lands, fathers, kindred and friends, and to be accounted as "the offscouring of all things" for the love of Him who in His infinite wisdom has conferred such a blessing as the restoration of His Gospel unto the earth. This testimony is known among the nations, for diligently have the sons of Israel disseminated the glad tidings through their own Journals, by distributing tracts, and by oral discourses, to warn all people to "fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters," calling upon all men everywhere to repent of their sins and false traditions and be baptized, that they might receive the Holy Ghost, and warning them by the Spirit of prophecy of judgments to come.

There is a voice of testimony and warning throughout the earth, wheresoever the Latter-day Priesthood have been sent by the Almighty Father to declare His truths, crying "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." They who receive the word "in an honest and good heart," as speedily as circumstances will permit leave their native lands and flee to Zion for refuge; and the fulfilment of this part of the vision which was made manifest to John upon the island of Patmos, is faithfully recorded by the journalists every year when they record the number of Latter-day Saints who wend their way to the peaceful, healthful vales of Utah, "beautiful for situation on the sides of the north," that being the place at present appointed for the gathering of Israel. There the Saints are being taught of His ways, and are being instructed to walk in His paths, that they may be prepared for His coming.

In a revelation given to Joseph Smith, December 27th, 1832, published in the Book of Doctrine and Covenants, page 102, par. 25, the Lord said: "And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand; and also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds." We would can-

didly ask, are not these predictions being fulfilled? The word of the Lord through the Prophets who spake as the Holy Ghost, the Spirit of Truth, gave them utterance, whether they dwelt on the eastern or western continent, as recorded in the Bible, the stick of Judah, or in the Book of Mormon, the stick of Ephraim, has borne witness and declared that previous to the second coming of the Son of God the "gospel of the kingdom," or the kingdom of God, should be preached; and that upon the Gentiles, the children of disobedience, even those who should reject His divine message, He would pour of His wrath and fierce indignation in earthquakes, pestilence, wars, and famine, and the seas heaving beyond their bounds. To-day the public journals bear testimony to the commencement of the fulfilment of these predictions; they record the "earthquakes in divers places," the tidal waves heaving beyond their bounds and engulfing cities, also the tremblings of the earth and the awful calamities and disasters at sea.

The signs of the times are, thus recorded every week, but who can discern them? None, save the meek and lowly followers of the Lamb, those who daily strive to live their holy religion, who are alive in Christ and enjoy the fellowship of the Holy Ghost. The philosophy of this world is to-day, as it was in the days of Noah, blind to the events that daily surround us, and is ever putting off the fulfilment of prophecy to an age far away in the future—"it will take ages to show." We might in very good grace, unto the worldly wise of this generation, repeat the words of our blessed Redeemer: "O fools, and slow of heart to believe what the prophets have spoken." In vain do they say "we have the Bible! the Bible! that is sufficient for our salvation;" and they eagerly clasp in their embrace a, to them, sealed book; for, did they truly believe in that sacred volume, they would gladly receive our testimony and prepare themselves for the great events that are coming upon the earth, yea, and even now at our very doors. Did they understand the Bible, they would understand the signs of the times. Jesus said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The priests and the multitude professed to believe in the Scriptures then as they do to-day, and in them they now think they have eternal life, and those Scriptures most emphatically testify of the work of God being performed upon the earth to-day. In the days of Jesus, had they believed in the Scriptures, they would have received Him; and so to-day, all who truly believe in the Scriptures receive His work of to-day.

Those who are of the House of Israel and who delight in the truth, we feel earnestly to entreat, be not weary of well doing, but patiently "press toward the mark for the prize of the high calling of God in Christ Jesus," by faithfully living day by day the glorious faith you profess, for the Lord has declared, in a revelation given August, 1831, "I, the Lord, am angry with the wicked; I am holding my spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape." (Doctrine and Covenants, page 152, par. 9.) The path of counsel is the path of safety, and while the press is chronicling the fulfilment of the words of the Prophets, the Saints should be preparing themselves, and have "oil in their lamps," keeping their light bright and shining by fulfilling all the requirements of our heavenly Father through the Prophet Brigham

Young, whom God hath appointed to lead His people. Do not be merely hearers or readers of the word, and neglect to put in practice the instructions received and urged upon us to fulfill; but let us, like the children of obedience, order our lives subservient to the Lord's will. Be ye clean, that bear the vessels of the Lord. Neglect not to warn your neighbor, not by foolish argument and discussion, but by your plain and unvarnished testimony, and by the testimony of Jesus showing forth His praise in your words and actions of love and self-denial, that thereby your garments may be clean from the blood of this generation; thus when the time comes for your way to be opened to go to Zion, you can go with songs of joy, rejoicing in a conscience void of offence to God and man.

G. T.

CORRESPONDENCE

SCOTLAND.

Glasgow, Nov. 17, 1868.

Pres. Albert Carrington.

Dear Brother,—After taking leave of you and the brethren at the Office, 42, Islington, on the 5th inst., I went on board the steamer Princess Royal, at the Trafalgar Dock, and had about an hour to wait before she started out for Glasgow. It was a very stormy day, and the sea was very rough, which soon caused sea-sickness among most of the passengers. It continued very windy, and the rain came down in torrents at intervals, until about midnight, when the storm ceased and all was calm and serene the rest of the day. We arrived at Greenock about 10 o'clock on Friday morning. I left the boat there and came to Glasgow by train—distance twenty-two and a half miles.

Since my return I have visited several of the Branches and attended meetings with them, and I am happy to say that I find the Saints very generally well in health, and rejoicing exceedingly in the work of the Lord. I baptized a young woman at Stewarston on the 9th inst., and two other persons were baptized in the Glasgow Branch on the 12th inst. Many others in different parts of this Conference seem to be earnestly searching after the truth, and I hope, by the blessing of God, that their understandings may be enlightened that they may know the truth when they hear it, and go forth and embrace the Gospel, which

is the power of God unto salvation to all who believe and obey it.

I have reorganized a Branch at Greenock numbering thirteen members, several of whom are new converts, having been baptized within the last two months. Elder Hugh McNab, whom I appointed President of the Branch, is a very energetic, thorough-going and exemplary man, and it was through him and the united labors of the brethren at Glasgow that we have been enabled to establish a Branch at Greenock. There was scarcely a Sunday during the past summer but that some of the brethren from Glasgow were there and held meetings, both in-doors and out-of-doors. Already the fruit of our labors is making its appearance, as some few have been baptized, and I feel sanguine in the belief that several others will soon be added to the Branch, for the meetings are well attended and a spirit of inquiry prevails.

Elders James Sharp and Joel Grover came in last night from the Edinburgh Conference, and gave a very cheering account of affairs in that region. The Saints are increasing in unity, faith and good works, and, as a consequence, an excellent spirit prevails.

My visit to the Birmingham Conference and the highly esteemed privilege of spending a few days at Liverpool will long be remembered by me. I am striving to treasure up the counsel and instruction that I received from you, and to reduce the same to

practice; and I hope that, by the blessings of the Lord, I may ever be found faithful to my calling, and that I may ever live so as to merit the approbation of my brethren who are placed over me in the Priesthood.

My health continues good, and I

feel to rejoice in my labors. With kind regards to yourself, bro. Teasdale and all in the Office, in which bro. Sharp and Grover join, I remain yours faithfully,

JOHN E. PAGE.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

Toward the conclusion of the second century of the Christian era, the Jewish nation, though scattered throughout various portions of Europe, Asia and Africa, present themselves to view as arranged under two distinct ecclesiastical authorities. One of these was the Patriarch Simon, whose seat and residence were at Tiberias; the other was the "Prince of the Captivity," who resided at Babylon. Simon was the son and heir of Gamaliel. With him were associated Rabbis Nathan and Meir, as heads of the law. They gave instruction to the numerous disciples, and established schools which became celebrated throughout the world for their superior learning. The Jews who dwelt in the western provinces of the Roman empire acknowledged the authority of these schools, and admitted the claim of Simon to be regarded as the Patriarch of the church, and the Nasi, or President of the Sanhedrim. His orders were obeyed, and his opinions and decisions in reference to the teachings of the law were respected, among the Jews, even as far as Spain and Africa. They also contributed to his support and that of his associates without reluctance. Wherever the Jews resided they usually erected a synagogue, proportioned in size and splendor to their numbers and means. The Patriarch of Tiberias annually sent forth his Legates who travelled through all those countries, possessing authority to determine disputes, to regulate the religious affairs of the Jews, and to collect the tribute of the Patriarch. On the return of the Legates they informed that dignitary of the condition of the synagogues, of the prospects of

their brethren, and advised with him as to the interests of those who acknowledged his supremacy.

At this early period extreme bitterness already existed between the Jews and the Christians; and the latter, though themselves often a persecuted sect, made continual efforts to convert the former. Nor were these exertions always futile; for among the converts whom they succeeded in acquiring, history mentions at least one who was said to have been a person of distinction. This was Hegesippus, an ecclesiastical writer of the second century, who was the first author who, previous even to Eusebius, undertook to narrate the history of the early Christian Church; though his works have unfortunately perished.

At that period the structure of the synagogues, subject to the Patriarch of Tiberias, generally bore some faint resemblance to the form of the temple at Jerusalem, and the worship which was observed within them was simple. The chief man was he who took the most prominent part in the services, and was termed the angel or overseer. He covered his head with a veil, and ascended the tribune, repeated the prayers. He also scrutinized the reader while he read from the books of the law. The days of public service which were then observed were the Sabbath, or seventh day of the week, Mondays and Thursdays. In the majority of synagogues out of Palestine an officer was employed, termed the interpreter, who, understanding both the Hebrew and the vernacular language of the country, translated the portion of the law read to the congregation. Beside the overseer, there were three elders

who assisted him as rulers of the synagogue. The chief penalty which they could inflict was termed the Anathema, or excommunication; and he who became its subject, was not only cut off from the Israel of God, but became an outcast from the whole Jewish community.

Simon, the Patriarch of Tiberias, seems to have been an ambitious man; and his overbearing temper led to several attempts to deprive him of his supremacy. One of these was made by the two Rabbis who were next to him in dignity and authority, Nathan and Meir. They asserted that Simon could not answer every question which might be propounded to him respecting the law; and that therefore he ought to be deposed. Accordingly they conferred together, and devised various questions of extreme subtlety and difficulty wherewith to confound the Patriarch in a public meeting of the Sanhedrim. Fortunately for Simon, a friendly Rabbi overheard the conversation of the conspirators, informed him of their purpose, and repeated to him the questions which they audaciously had resolved to ask. He prepared himself with diligence; and when the two assailed him with their knotty enigmas, the Patriarch not only answered them with ease, but also exposed their own ignorance, and put them to confusion.

The influence of the Patriarch of Tiberias was successfully maintained by Jehuda, the son of Simon, who succeeded him, and who was sometimes termed the Holy, in consequence of his superior piety. Though the law of the Emperor Hadrian forbidding the Jews to circumcise their children was still in force, he received the rite of the eighth day after his birth. It was during his supremacy that the celebrated Mishna, containing the authorized interpretation of the Mosaic law was compiled at Tiberias. It was an enormous undertaking, and the sources from which it was derived were the oral law, or explanation of the written law, which Moses was said to have received from God on Sinai, and which he afterward repeated to Aaron and his sons; the opinions and maxims of the wise men and prophets of the Old Testament; the decisions of dis-

tinguished schools and rabbis; and the ancient usages and customs which had prevailed among the nation from time immemorial.

The first part of this celebrated work, which is esteemed and revered by the Jews to the present day, refers to agriculture and the laws relating to it. The second treats of festivals, and the observance of the Sabbath, and other holidays. The third, which is called *Nashim*, (of women,) expounds the ceremonies of marriage and divorce, and other matters referring to the intercourse of the sexes. The fourth discusses the laws which appertain to men as members of civilized communities, and the punishment to be inflicted for their violation. The fifth treats of holy things and offerings; and the sixth sets forth the mode by which things and persons become unclean, and the ceremonies which should be observed to purify them.

The Mishna soon acquired a supreme authority among the Jews everywhere. But in the progress of time, this work also became the subjects of numerous interpretations and comments. Yet the Mishna retained its authority, and in time expanded into the voluminous Talmuda of Jerusalem and Babylon.

During the reign of the Emperor Alexander Severus, whose temper was mild and amiable, the Jews throughout the empire enjoyed security and repose. Their credit was raised in consequence of the fact that Zenobia, the celebrated Queen of Palmyra, then flourished, and openly acknowledged her descent from Jewish ancestors. At the same time the proverbial industry and economy of the nation were obtaining for a large portion of them an unusual degree of opulence, which also tended to promote their security. Caracalla, the son and successor of Severus, though cruel to all the world beside, seemed to have entertained a favorable feeling toward the Jews; and Heliogabalus, who subsequently disgraced the imperial throne, went so far as to adopt the custom of circumcision and abstinence from the use of the flesh of swine.

Contemporary with this period of the supremacy of the Patriarch of Tiberias was the prosperity and influence of the other great source of authority

among the Jews, already referred to, the "Prince of the Captivity," who held his Court at Babylon. After the destruction of Jerusalem and the dispersion of the people, that portion of them who fled to Mesopotamia and lived under the jurisdiction of the Parthian monarchs, always flourished, being exempt from exactions and persecutions. Their chief, who lived at Babylon, having assumed the rank and title of a spiritual potentate, acknowledged by the ruling monarchs, claimed an absolute religious authority over all the Jews who dwelt in eastern countries, as did the Patriarch of Tiberias over those of the West. At first the Babylonian ruler acknowledged the superior ecclesiastical authority of the western potentate. But that submission was of short duration, and soon the Prince of the Captivity began to surround himself with a degree of dignity and splendor which far outshone those of his rival. He was inaugurated with great pomp, and conducted himself as Oriental sovereigns usually did, by secluding himself in

his palace. He patronized also the schools of Hebrew learning at Babylon, and soon the celebrity of those institutions equalled even that of the schools of Tiberias. The Prince was surrounded by Rabbis instead of Satraps; his whole court was modelled after that of the Parthian monarchs; and the Jews throughout the East paid the same tribute to support his display which they would have done for the temple of Jerusalem had it still existed. Many of the nation were then extensively rich; and one of them, it was even said, possessed a thousand ships on the sea and a thousand cities in the land. This prosperity and that of the Jews in general continued till A.D. 226, when a revolution took place. Artaxerxes ascended the throne, and the Magian religion was elevated to supreme authority. All other religions were then forbidden throughout the kingdom, and the Jews were compelled to exercise some reserve and secrecy in the practice of their religious rites.

SUMMARY OF NEWS.

New York, Nov. 15.

Intelligence received here from Mexico states that the city of Alomas, in Cinaloa, and several towns in Sonora and Lower California, have been destroyed by tornadoes.

New York, Nov. 16.

The steamer Matanzas, of New York, bound for this city from Savannah, with a cargo of cotton, has been burnt at sea. The cause of this disaster is not yet known. Six of the crew are saved.

New York, Nov. 19.

A Kuklux band has been routed at Centre Point, Arkansas, by the Militia. Nine of their number were killed and 20 captured.

Cologne, Nov. 17, evening.

Shocks of Earthquake were felt at different quarters of the town this afternoon at a quarter to four o'clock.

Naples, Nov. 18.

The eruption of Mount Vesuvius continued with undiminished intensity. The lava is invading cultivated land, doing considerable damage, and threatening villages beneath. The maximum velocity of the lava is 180 metres per minute. If it has not encountered any obstacle it will now have reached the sea. New cones in active eruption have opened at the foot of the great cone, and from them issue two streams of fire, flowing into Fosso Vetrana. The great cone emits unfrequent but formidable explosions, violently ejecting stones and fire amid a dense overhanging cloud of smoke. The sesinograph is still greatly agitated.

A CONSUMMATION DEVOUTLY TO BE WISHED.—A sink of iniquity.—Fun.
During the past week 89 wrecks have been reported, making for the present year 1956.

The American papers contain accounts of gold discoveries of extraordinary richness in the territory of Idaho, in the Cœur d'Alene mountains.

As many as 1127 persons died from snake-bite in Oude last year.—*British Medical Journal*.

Some serious riots resulted from the excitement of the elections on Nov. 17.

There has been a serious riot in Newport. The military were called out, and charged the mob repeatedly. One person was killed and several dangerously wounded. The town is now more quiet.

Disgraceful riots have taken place at Bristol, where two Liberals were returned. A body of rough, wearing Liberal colours, attacked all the Conservative committee rooms, doing immense damage. They then sacked the public houses, drinking and wasting the liquor. Several persons were injured, two dangerously. The damage is estimated at £10,000.

At Bolton some severe fights took place between English and Irish portions of the population. Many persons were injured, and considerable damage was done to property. Order was not restored until a company of soldiers arrived from Bury, and the Riot Act was read.

At Belfast, while Mr. Rea was nominating Colonel Chambers, of Liverpool, a wild scene of confusion ensued, during which Mr. Rea was much injured and the windows of the courthouse were broken. It was found impossible to proceed with the nomination, and it was accordingly adjourned until the following morning.

At Wakefield, the disturbance which arose out of the nomination was of so serious a character that the military had to be sent for from Leeds.

At the Wednesbury election, voters at Tipton were stoned by the roughs supporting Kenealy. Mr. Joseph, a surgeon, was cut on the head. A special constable who interfered and struck down the assailant was attacked. He took refuge in a house, but was dragged out, beaten with pick handles, and left for dead. His brother, a powerful fellow, was similarly hurt. The rioters attacked public houses, and broke windows. Thirty policemen marched out and disarmed the rioters, who threatened a renewal of disturbances in the night. A company of rifles are under arms in Wolverhampton waiting orders from Tipton.

The total quantity of coal raised in Great Britain in 1867 was 105,077,443 tons, an increase of 4,000,000 tons over the quantity raised in 1866. About a tenth of the quantity raised was exported—10,424,886 tons of coals, cinders, and culm.

UNEARTHING THE DEAD.—Mr. E. G. Squier, who is an authority on the ethnology and archæology of South and Central America, says there is nothing incredible in the story told by General Kilpatrick, United States Minister to Peru, that during the recent earthquake at Arica 500 mummies were thrown to the surface. He says—"The desert hills behind Arica, as indeed those surrounding the few habitable spots on the Peruvian coast, are literally stuffed with the dessicated bodies of the aborigines. They are but thinly covered with the light and nitrous sands, and are often exposed by the winds. I have seen dozens of them at Arica, lying on the surface, wrapped in coarse grass matting, or in their crumbling nets, for most who lived here seem to have been fishermen. I have carefully examined hundreds of the so-called mummies without finding the slightest evidence that their preservation is due to other than natural conditions of soil and climate."

DISCOVERY OF A SUPPOSED BURIED CITY.—A letter from the city of Mexico says that in the village of Tayahualco, situated among the lava fields in the valley of Mexico, some workmen digging below one of the large lava fields, discovered not only well-preserved buildings, but even dried up human bodies, which made them believe that a city had been buried there similar to Herculaneum and Pompeii. A scientific commission is going thither to examine the spot.—*Quebec Gazette*.